



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

NOTES ON OLD FRENCH SIMILES OF THE CHASE

The earliest French narrative poetry is poor in similes. There is only one completed comparison in the *Roland*:¹

“Si cum li cerfs s'en vait devant les chiens,
Devant Rollant si s'en fuient paien.”

The *Voyage de Charlemagne* (ed. Koschwitz) contains:

- a. Si fait dreite sa reie come ligne qui tent. (297.)
- b. Il le font torneier et menu et sovent
Come roë de char qui a terre descent. (356-57.)
- c. Cil corn sonent et boglent et tonent ensemment
Com tabors o toneires o grant cloche qui pent. (358-59.)
- d. Altresil fait torner com arbre de molin. (372.)
- e. Come en mai en estet quant solelz esclarcist. (383 and 443.)
- f. Et out la charn tant blanche come flor en estet. (403.)
- g. . . . Chieent les mailles ensemment com festuz. (537.)
- h. Cele out la charn tant blanche come flor en espine. (707.)

All these are the simplest type of evident comparisons: ‘straight as a line,’ ‘turn like a wheel,’ ‘as loud as thunder,’ ‘bright and pleasant as May,’ ‘white as a summer flower,’ ‘white as the hawthorn flower,’ ‘to fly like chips.’

In tracing the gradual development and extension of the literary comparisons which came about in old French narrative poetry, one may readily distinguish two groups into which these comparisons fall: those suggested by the observation of animal and of inanimate nature, and those suggested by human nature and pursuits. Falling somewhat across these two groups are comparisons taken from the hunt and falconry. It is of these comparisons that Henri Estienne speaks in his treatise, *La Précellence du Langage françois*, first published in 1579, where he refers to ‘la venerie’ and ‘la fauconnerie’: “Es termes desquels nous avons grande prerogative, quant à l’un, pource que nostre nation s’est addonnee à l’exercice d’iceluy, plus qu’ aucune du temps des anciens, ne despuis: quant à l’autre, encore plus grande, pource que si elle n’a l’honneur de l’avoir inventé, pour le moins ha elle cestuy-ci, que de petits com-

¹ Ed. Müller, lines 1874, 1875. Cf. Groth, *A. S. N. S.*, xxxviii (1883), 417.

mancements elle l'a mis en quelque perfection." ² And Estienne proceeds to reveal the wealth of terms and figures drawn from these sports in the language of the sixteenth century.

Estienne's claim for the influence of these two sports upon the language of his time is as true for the earlier language of the twelfth and thirteenth centuries. The chase with dog and bird must have profoundly affected the psychology of all classes in France between the twelfth and sixteenth centuries. There is nowadays so little game left to hunt in the civilized world, and the methods of hunting have so completely changed, that the chase hardly offers any figures of speech to the language now in process of formation. Our knowledge of the method and conduct of the chase is largely due to literary reference, and the fine points once familiar in an age of universal expertness are becoming lost on the modern reader.

Some notes taken in reading old French narrative poetry may serve to keep alive the memory of our literary debt to the chase and the outdoor life of our ancestors. Some of the similes are still current; others, though out of use, charm us with the fine observation and technical familiarity they betray; all take us out into the woods where the wild boar runs, or into the fields where the wolf is a lurking menace to the sheep, or along the river brim where the gentry fly their falcons at larks, mallard ducks and other gentle prey.

Our current English comparisons for excessive speed are like the wind' or 'like lightning.' But the most obvious exhibition of speed in the eyes of the medieval Frenchman was furnished by the birds of prey used for hunting. The speed of their evolutions in the air, as they swooped, darted and seized their prey, furnished the most frequent comparisons for all sorts of occasions, but especially for the actions of combattants in war or private duel. The frame of these comparisons is practically conventional, but some variety is noted in the details of the observation. The following are examples:

- a. Aysi se mist a descendre corant
Con feit falcon quant sor meslart s'estant.
(*Entrée d'Esp.*, 3310-11, ed. Thomas, *Soc. Anc. Textes.*)
- b. Plus isnels qe jamés n'ira falcon a loir
Vindrent de grant randons li baucans e li soir.

(*Ibid.*, 5054, 55.)

² Ed. Huguët, Paris, 1896, p. 117.

- c. Et sist sor .i. destrier ki plus cort d'une alaine
 Qu'esmerillons ne vole a l'aloe procaine.
 (*Alexandriade*, p. 41, ed. Le Court de la Villethassetz et Talbot.)
- d. Et li bons chevaus ses pas rue
 Plus tost que faucon chace grue.
 (*Octavien*, 4254, 55, ed. Vollmöller.)
- e. Plus tos s'en va k'esmerellons
 Ne k'espreviers quant il oisèle.
 (*Perc. Gall.*, 30728, 29, ed. Potvin.)
- f. Aler les font de tel randon
 K'esmerellons ne s'i tenist,
 Ne faucons gaires, quant coisi
 Proie, quant l'a de lonc véue
 Et il descent devers la nue
 Por sa proie mius enverser.
 (*Ibid.*, 31126-31.)
- g. Et cil li vat plus de randon
 C'ostors ki chasce le colon.
 (*Beaudous*, 3900, 01, ed. Ulrich, Berlin, 1889.)
- h. El cheval sist Cornu, plus le fait randoner,
 Qu'esmerillon ne vole, por aloe enconter.
 (*Conq. de Jér.*, 8086-87, ed. Hippeau.)

Falconry also suggested many comparisons applicable to the ardor for battle, to the fierceness of pursuit, and the urgency of flight.

- a. Plus desirent bataille qe sparvier tortorelle.
 (*Entrée d'Esp.*, 10489.)
- b. Ne croi faucons plus maelart asaille
 Chun le niés Karle le Païn fiert e taille.
 (*Ibid.*, 13147, 48.)
- c. Come l'aloe qui ne puet
 Devant l'esmerillon durer,
 Ne ne s'a ou asseürer
 Puis que il la passe et sormonte:
 Aussi cil a tote sa honte
 Li vet requerre et demander
 Merci, qu'il nel puet amander.
 (*Chev. Char.*, 2758-64, ed. Förster.)
- d. Cléomadès tant redoutoient
 Que devant s'espée fuioient
 Com fait ane (l. aue = oie) devant faucon
 Et grue pour l'alerion.
 (*Cléomadès*, 1167-70, ed. Van Hasselt, Bruxelles, 1865.)
- e. Il n'y avoit si hardi Sarrazin qui l'osast oncques attendre, mais
 fuirent devant luy comme fuyt la perdris devant le lanier.
 (*Mélusine*, ed. Elz., p. 192.)

- f. Si con girfauz grue randone,
Qui de loing muet, et tant l'aproche
Qu'il la cuide prandre et n'i toche:
Einsi fuit cil et cil le chace.
(*Yvain*, 882-5, ed. Förster.)
- g. Sifaitement com li colon
S'en fuent devant le faucon,
Si font cil ki de lui sont pres.
(*Beaudous*, 2722-24, ed. Ulrich.)
- h. Si com li espriviers l'alowe
Destroint il ces chevaliers toz.
(*Ibid.*, 4339, 40.)
- i. Tout chil desrengent con ostoirs a hairon.
(*Anseïs de Carthage*, 4313, ed. Alton.)
- j. Ensement li fuount com fet li mauviz,
Kaunt ele veit le faucoun en son voliz.
(*Boeve de Haumtone*, 601, 2, ed. Stimming.)
- k. Ausi com li ostoirs es anes (l. aues) avolant,
Quant il les a véues et il i vient bruiant;
Tot aussi vint Richars ens es Turs eslaissant.
(*Conq. de Jér.*, 1480-82, ed. Hippeau.)
- l. Ensi comme esperviers qui vole à recelée,
Quant il chace pertris ou oisel de volée,
Les va Renaus chacant à la perche quarré.
(*Ren. de Mont.*, p. 410, ed. Michelant.)

The flight of birds in dense flocks occasionally served as a comparison for close formation in battle:

- a. Paiens istrent defors, serez come esperviers.
(*Entrée d'Esp.*, 9350.)
- b. Ausi firent empresse cum fauchuns vers clamor.
(*Ibid.*, 8439.)
- c. Paiens volent plus dru (que) ne vollent arondel.
(*Gal. li Rest.*, p. 333, ed. Stengel.)
- d. Les petit pensonciaus en estez por calor
A. c. et a .ccc. s'asemblent entre lor,
E quant l'on li giete o pains o autre sor,
Entr'aus se deronpent e fuient por paor;
Quant l'on en son estant en rier a fait retor,
Por ferir sor le pain s'arengent tot entor,
Le petit i fert bien, asez plus le greignor:
Tot ensi sor li quens, d'orfnes avohieor,
S'asemblerent Paiens quant mort fu lor seignor;
Qi fiert de darz, qi d'ace, qi de mace forçor.
(*Entrée d'Esp.*, 10118-27.)

Other similes which betray a close observation of certain birds, especially of hunting birds when moulting, are as follows:

- a. Joffrois ne se tint pas c'oisiaus qui est en mue.
(*Bueves de Commarchis*, 3938, ed. Scheler.)
- b. Pour l'amour de l'enfant souvent la couleur mue,
Souvent se retournoit com oisiaus pris en mue.
(*Brun de la Mont.*, 811-12, ed. Meyer.)
- c. Qui voit plus cler parmi la foudre
Que faucons ne fet la riviere.
(*Mont.*, *Fabliaux*, ii, 130.)
- d. Ausi con uns ostoirs muers
Ki se va par l'air enbatant
Se va la dame deportant,
Mostrant son cors de rue en rue.
(*Ibid.*, ii, 201.)
- e. Au biau faucon lanier mauvès
Resamble maint homme de fès.
(*Ibid.*, iii, 86.)

Passing from birds to the wild animals, we find that the latter served much the same purpose, as a term of comparison for speed, fierceness, cowardice and other qualities shown in the fight. The reputed qualities of the lion, tiger and leopard belonged then, as now, to a literary tradition; but the wolf, wild boar, bear, stag and hare furnished qualities which were better known to a mediæval audience than they are to us. Especially frequent are references to the enmity of the wolf and sheep. The simplest type of comparison is such as 'fierce as a leopard, a lion, a tiger, or a wild boar'; 'swifter than a stag,' 'hungry as a wolf,' 'cowardly as a hare.' The only simile in the *Roland* is of this sort: "As the stag runs before the dogs, so do the Pagans flee before Roland." There are no animal comparisons in the *Voyage de Charlemagne*. But they were early current, and make plain the fact that forest hunting was done with dogs:

- a. Ome senbles qui core a chiens,
Qui chast sa beste por ataindre.
(Bérout, *Tristan*, 1874, 75, ed. Muret, *Soc. Anc. Textes.*)
- b. Si s'antrevient d'un eslais
Plus tost que cers qui ot les glais
Des chiens, qui après lui glatissent.
(*Cligès*, 4931-33, 3d ed., Förster.)
- c. Plus tost l'ot estrangle qui n'eüst .i. levrier
.i. lievre ou .i. conin, quant il ist del (rochier).
(*Maugis d'Aigremont*, 1682, 83, ed. Castets, Montpellier, 1893.)

- d. Ausi porte la teste en haut levee
Que li cers que on cæche a la menee,
Quant li bracet le cacent a la ramee.
(*Aiol.*, 899-901, ed. Normand et Raynaud.)
- e. Plus menuëmant, que brachez
Ne va traçant perdriz ne caille.
(*Yvain*, 1266, 67, ed. Förster.³)
- f. Coume senglers qui a estal livré
Enmi les chiens quant il l'ont arresté,
Se desfendoit Charles au cuer sené.
(*Enf. Ogier*, 6020-22, ed. Scheler.)
- g. (Aucassins) fait un caple entor lui autresi con li senglers, quant
li cien l'asalent en le forest.
(*Auc. et Nic.*, ed. Suchier, p. 12.)
- h. Com li chiens le cengler, quant est navrez à mort.
(*Aye d'Avignon*, p. 47, ed. *Anc. Poètes de la France*.)
- i. Non fu jameis levrer, quant plus desir le maine,
Que plus tost randonast a la levre proçaine
Cum fist sor Ysorés le bon duc de Viaine.
(*Entrée d'Esp.*, 5340-42.)

Of all the wild animals the wolf appears most often in mediæval gurgative speech, as he doubtless did in mediæval life. The wolf as a constant menace in many localities, and his daring attacks, hen hungry, upon the sheep furnished many similes of the following type:

- a. Si con li leus qui tout deveure,
Qui mais n'i cuide avoir retour,
Se contient Illes en l'estour.
(*Ille et Galeron*, 2586-88, ed. Förster, Halle, 1891.)
- b. Con plus est escauffez, plus est entalentis
D'entrer en le bataille et commenchiez estris
Que ly leus afamez n'est d'entrer es berbis.
(*Hugues Capet*, pp. 146-47, ed. *Anc. Poètes de la France*.)
- c. Atant c'est en l'estor ferus
Ses a despars et desrompus,
Si com li leus fait les barbis.
(*Beaudous*, 2898-2900, ed. Ulrich.)
- d. Vostre enfant voi en autretel fornél
Com en la boche dou lous le sample agnel.
(*Entrée d'Esp.*, 6119-20.)

The two longest similes in the *Roman de Troie* are development of this figure, one of which is as follows:

Tot autresi com sueut li lous
Entre les aigneaus fameillos,
Qui destreiz est de jeûner
E qui ne(1) puet plus endurer,
E cui ne chaut qui que le veie,
Quant il vuent acueillir sa preie;
Tot autresi fait Achillès.

(*R. de Troie*, 21089-95, ed. Constans, *Soc. Anc. Textes.*)

This installment of old French similes suggested by the hunt with dog and bird shows how closely language follows upon human pursuits and activities. Few of those quoted above could develop today, for the conditions which gave rise to them have disappeared. Thus a study of popular similes can be seen to have some bearing on the cultural history of society.

W. W. COMFORT.

Haverford College.

ANOTHER OF POPE'S SCHEMES

Of all men of letters Pope bears the palm as a schemer of schemes. There is hardly a single period of his career that is not marked by some deep laid plot. He seems to have enjoyed taking the circuitous rather than the direct route toward accomplishing his ends. Sometimes he found himself in tight places, owing to his double dealing, and had to scheme his way out; sometimes his devices looked toward exalting himself as a model of virtue; but more frequently his designs were directed toward the persecution of men whom he had, for the most part, gratuitously made his enemies. How well his multifarious conspiracies succeeded and how well he covered up his tracks is clearly seen in the fact that for years after his death he was eulogized as one of the most virtuous of men. It was only in the nineteenth century, when modern scholars began to uncover his tortuous methods and petty tricks, that his reputation began to decline; but it has continued to decline until today even his admirers can hardly speak of his character without apology. One of his schemes is the subject of this contribution.

In his life of Pope, Mr. Courthope states that the third volume of Pope and Swift's *Miscellanies*, which contained the treatise on the *Bathos*, was held back until the *Dunciad* was completed, in order that the treatise might provoke the author's enemies to attack